



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1788—Vol. XXXV.

FRIDAY, FEBRUARY 17, 1922.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
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SUNDAY, FEB. 19TH, at 11, MR. E. W. BEARD.
At 6-30, MR. T. AUSTIN.
WEDNESDAY, FEB. 22ND, at 7-30, MR. ROBERT KING.
THURSDAY, FEB. 23RD, at 4, OPEN MEETING.

WIMBLEDON SPIRITUALIST MISSION,
ROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, FEB. 19TH, at 11, MR. F. J. JONES.
At 6-30, MR. F. T. A. DAVIES.
WEDNESDAY, FEB. 22ND, at 3, HEALING CIRCLE. From
4 to 5, Treatment per MR. AND MRS. LEWIS.
At 7-30, MRS. WORTHINGTON.
FRIDAY, FEB. 24TH, MR. H. J. OSBORN, Lecture on
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SUNDAY, FEB. 19TH, at 11-15, CIRCLE, MR. COWLAM.
At 2-45, LYCEUM. At 6-30, MRS. WORTHINGTON.
WEDNESDAY, MARCH 8TH, at 8-30, CONCERT arranged by
SOUTH EASTERN HOSPITAL DRAMATIC SOCIETY in aid
of the Church Funds.

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"The Enchanted Forest." Tickets 1s. each.
SUNDAY, FEB. 19TH, at 11, MR. T. W. ELLA.
At 7, MRS. E. A. CANNOCK, Address & Clairvoyance.
WEDNESDAY, FEB. 22ND, at 8, MRS. ALICE JAMRACH.
At 8, DEVELOPING CIRCLE (Members only).
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SUNDAY, FEBRUARY 19TH, LYCEUM ANNIVERSARY.
At 11-30, CIRCLE. At 3, LYCEUM-SESSION.
At 7, ADDRESSES BY LYCEUMISTS.
WEDNESDAY, FEB. 23RD, at 8-15, MRS. M. E. ORLOWSKI,
Address and Clairvoyance.
FRIDAY, FEB. 24TH, at 8, HEALING CIRCLE.
SUNDAY, FEB. 26TH, at 7, MRS. C. O. HADLEY.
SUNDAY, MARCH 5TH, at 7, MR. G. W. SHARPE.
SUNDAY, MARCH 12TH, at 7, MR. G. TAYLER GWINN.

SALE SPIRITUALIST CHURCH SERVICES.
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, FEBRUARY 19TH, Miss COTTERILL.
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Love, that I may not fall;
Make me receptive to Thy grace,
Obedient to Thy call.
Merge my unrest in Thy sweet rest,
Be Thou my all in all.

Give me of Thine omnipotence,
Out of Thy fullness mete;
The measure of Thy purity,
Thus "rounding life" complete.
May truth's long quest with Thee be blest,
Love worship at Thy feet!

—E. P. PRENTICE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

IV.—THE SUBJECTIVE FACTS—[CONTINUED].

CLAIRVOYANCE.

THIS faculty, "the discerning of spirits," spoken of by St. Paul, is one of the most frequent forms of mediumship, and consists, as is well known, in the clairvoyant "seeing" and describing the forms of relatives of the audience whom he states to be present. Many of these descriptions are recognised, others are not; and the analogy with some apparitions is close, for some of these latter are "seen" by one person only, though there are many others that have been seen by all present and fulfil every test of objectivity.

The descriptions given by the clairvoyant of what he "sees" are often very minute and tally with the physical appearance of the persons described during their life-time; even when, as in hundreds of cases, the persons visualised could not have been normally known to the clairvoyant. It is remarkable that the seer usually closes his eyes during the description—a quite definite proof that he is "seeing" just as we all see in dreams, referring a mental impression to the eye. The fact, however, remains that the mental impression is a true one. He is in fact using a soul-faculty. This is often "explained" as a transfer of the subconscious thought of the sitters, for which Professor Hyslop says there is no scientific evidence whatsoever. This is obvious, for if the thought is truly subconscious, i.e., unknown to anyone, no one can be aware of it; least of all those who put it forward as an explanation; though if it can be shown that such descriptions occur ONLY in presence of those who knew the persons described, that would be a presumption in favour of the theory.

But that is notoriously not the case. For instance, the very careful experiments of all very fully detailed in "The Psychological" (January 1921) in which a person described

with many details of his past life and relationships, of whom neither the medium (Mr. Wilkinson) nor any of the persons present had any knowledge whatever, completely disposes of the theory of thought-transference. The details given by the medium were, after careful enquiry, found to be entirely accurate. Mr. Hill's unbiassed and high position in Psychical Research are assured, and his reliability and caution are well known. The details are too long to reproduce here, but are quite conclusive as eliminating thought-transference in this case. If eliminated in this case, there is no need to invoke it in other cases unless there is some proof that such transference is operating. As to this Mr. Hill adds, "A notable point, in view of the often-made suggestion that the sitter's mind influences the medium's statements, is the insistence of the script on the fact of the three being brothers, in face of my insistence that the third was a daughter. Similarly about the fourth son, who had died in childhood. I felt sure that this was wrong—the verifications so far having mentioned no fourth son—but it turned out right. As a matter of fact, I have never found my own thoughts reflected by Wilkinson's clairvoyance, or even influencing it in the smallest degree. On the contrary, I have noticed on several occasions that, though a description suggested a certain person to my mind, the clairvoyance would go on steadily with its thread, and the person would turn out to be one of whom I had not been thinking. This seems to argue the operation of a mind external to the medium—a mind which knows very well what it wants to get through."

To this must be added the distinct statements by Sir Oliver Lodge and Sir A. Conan Doyle, of actual sight and converse with relatives of their own by the aid of mediumship. The evidence certainly warrants the conclusion that the appearances subjective to the seer may become objective to normal vision by the aid of psychic laws glanced at under the head of Objective Facts. The legitimate inference is that the clairvoyant has a real faculty, and that "the spirits" whether actually "present" or not, as we understand the word, are active agents in producing the vision. How they produce the vision pertains to psychical research and will not be clear till we know much more about psychic processes. That the effects are real is a simple experimental fact that quite warrants the Spiritualist hypothesis till it can be positively disproved.

PSYCHOMETRY.

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Now, it is a fact that certain persons by contact with a glove, a lock of hair, or any close personal possession, can give a complete description of the person to whom these belonged. Not only so, but the past history, or the supposed past history, of objects are also correctly stated. Professor Denton's book, "The Soul of Things," relates a long series of experiments in which the contents of packages made up as nearly similar as possible and containing very varied objects, were each correctly described, and not only described, but its history given.

Professor Denton attempted to eliminate possible thought transference by making the packages numerous and mixing them so that he did not know which was which, the percipient having of course no clue at all to what any of the packages might contain. This might seem fairly conclusive; that thought-reading had nothing more to do with the case than the flowers that bloom in the Spring. But this did not discompose the critics. Thomson, Jay

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Hudson enunciated "The Law of Psychic Phenomena" with perfect assurance, "It was all due to telepathy from the subconscious mind. Professor Denton could not divest his subconscious mind of slight (assumed) differences in the packets, he retained this knowledge in spite of himself, and when he handed a package to the psychometrist he subconsciously knew what it contained, and the psychometrist read his subconscious thought." Unfortunately for his theory Mr. Hudson omits the proof that this was the case. He also omits cases in which psychometry gives correct results, at a distance from any person, as when a psychometrist correctly diagnoses a pathological state from a garment worn by the distant patient whom he has never seen. This naive explanation may be entirely discarded except for the inference that the subconscious mind of the percipient has a faculty for which we cannot account.

There are cases in which the possibility of thought-transference can be eliminated unless we adopt the gratuitous and quite unproven hypothesis of thought-transference from minds at great distances. In the "Revue Metapsychique" for December, 1921, there is recorded a series of most interesting experiments with the Polish engineer, Mr. Ossowiecki, who has this gift. Eight sealed envelopes were prepared in advance, the contents of six out of the eight being unknown to the experimenters themselves. These were presented to Mr. Ossowiecki together. He took one at random, held it in his hand and said, "It is very short, a man's writing; it refers to Poland; it is a wish."

The envelope was inspected to make sure that the seal was intact, and then opened; the paper within bore the words, "Good success at Warsaw." The other experiments were similarly successful, including one in which the words and a drawing were soldered into a leaden tube; and one in which there was a drawing of a fish.

Some very remarkable inferences flow from these experiments, in which thought-transference from those present can be entirely eliminated, and from one or two more in which it possibly came into play.

(a) The percipient could not "see" the actual words on the drawings, but could perceive the ideas. His reproduction of the fish was certainly a fish, but of a different shape, and turned to the left instead of to the right as in the original.

(b) He could not get the sense of PRINTED matter.

(c) He could describe with very slight errors the persons who wrote the scripts and the circumstances (rooms, etc.) under which they were written.

(d) In the case of the printed matter he could state that it was in SMALL print, but could not tell to what it referred. He could and did describe the man and his wife (not present) who put up the envelope, adding that the wife would shortly be delivered of a son. On this he was very positive; it proved correct.

These are exhaustive proofs of the existence of a faculty. The critics call it "crypt-aesthesia," which means "hidden feeling"; which does not help the benighted Spiritualist much more than to call it "psychometry." But a name derived from the Greek seems to have much virtue for some minds, and if it enables them to accept under one name the same fact that they denied under another, we need not quarrel—the fact remains the same. Mere Spiritualists declared materialisations to be true, and the spirits said that they employ an emanation from the medium, which Spiritualists called "psycho-plasm." This was ridiculed, but called "ecto-plasm" (Gr. ectos, outside; plasma, a thing formed), it was received. Similarly the fact ridiculed under the name "mesmerism" is received as "hypnotism"; and action at a distance without contact though declared impossible, is accepted as "telekinesis," which happens to mean "distant-energy," neither more nor less. Greek is a wonderful language. Anyhow, psychometry or crypt-aesthesia, it is a fact.

[TO BE CONTINUED.]

The local distribution of any form of vice has an occult influence on the rising generation.

The modern "Hustler" is a man who tries to harvest the crop raised by another inside the lines of actual dishonesty.

A Wonderful Physical Circle.

Horace Leaf.

APART from the famous Goligher Circle, we seldom hear now of remarkable physical phenomena, except perhaps for the "direct" voice. As a consequence the opinion is frequently expressed by Spiritualists of long-standing and wide experience that physical phenomena, such as levitations and materialisations, are no longer produced by the spirit people because they are not sought after by enquirers with the avidity that they used to be. This view, however, is not supported by the facts. There are many earnest students of psychic science and Spiritualism who would gladly go far to see some of the strange happenings which have raised the names of D. D. Home, Eusapia Palladino, and the Davenport Brothers to the front rank among mediums.

That phenomena of the purely physical kind are less frequent to-day than they were thirty or forty years ago is undoubtedly true, but the fault may be on the part of investigators and not on that of the spirit world. Given the right sort of mediums and the necessary conditions, there is no reason why the invisible operators should withhold from us those wonderful happenings which, even if they serve no other purpose, demonstrate at least how little the orthodox conception of science explains all the facts of nature.

In all probability physical phenomena are not so prevalent because physical mediumship is rarer. In some instances it requires a combination of mediums to produce the results, and the possibility of finding several persons who are prepared to sit at the same time in the same place for the same end is fairly remote, especially if a probationary period, during which little or nothing exceptional takes place, is required.

As a rule, in all forms of mediumship this blank period is necessary, during which the spirit operators are organising the medium's psychic forces for the particular end they have in view. This is a well-known characteristic of mental forms of mediumship, where the outstanding means of psychic communication are generally of a telepathic order. This is obviously the easiest kind of mediumship to develop, since we have reason to believe that telepathy is a universal law of a purely mental order, and implies little or no physical effort on the part of medium and spirit-helpers.

With physical mediumship the process is apparently much more complex. It means the modification of the tissues of the body of the medium, as well as the development of certain mental characteristics. Every additional medium in any seance merely adds to the difficulties of the task. The greatest skill and care must be exercised by the spirits working with the mediums, for foremost among their obligations is that of seeing that no harm befalls the individuals who so trustfully place themselves at the disposal of the unseen.

By what may be regarded as an almost miraculous circumstance, there exists in London to-day a circle varying between ten and a dozen people, all of whom appear to be physical mediums and direct contributors to the wonderful results. Through one sitter occur apports; through another, materialisations; another is the medium for the direct voice; two contribute to the production of various kinds of knockings, and one at least to levitations, and so on. The upshot of all this is probably the most unique and varied physical seance of to-day. I do not remember ever having heard of a circle in which so much supernatural phenomena occur.

The circle is quite non-professional. For more than seven years its devoted members have sat, and never ventured to be absent except when necessity compelled. Mr. J. R. Wakeford, its leader, has not even been absent from it during his holidays, always returning to London on the two evenings each week on which the circle is held. All the sitters are simple, homely folk, whose Spiritualism is their religion. Their one anxiety is to co-operate with the spirit agents who so ably and powerfully guide and control the proceedings. The presiding spirit is the ubiquitous "John King." For the informed student of

psychic phenomena the presence of this entity at any seance is sufficient to guarantee its unusually good character.

It is impossible to convey a fair idea of the convincing nature of this circle by merely writing about it. To write about raps and the movement of objects conveys little of the reality of the experience of hearing and witnessing them. Mr. Wakeford's seances comprise all kinds of strange occurrences, including raps of various kinds, ranging from slight taps to heavy thuds, the ringing of bells, playing on musical instruments, the direct voice, materialisations of fingers, hands, and arms, direct writing, and levitations in full light without contact. This last phenomenon is in itself worth much to witness. As one of the most famous and capable of psychic enquirers said recently, after visiting this circle, "I would have gone half across Europe to witness it."

The entity most in evidence throughout these seances is a delightful little Indian girl who goes by the name of "Iris." She departed this life when quite a child, never having known her parents. Her particular task at the seances is that which she aptly described recently as "keeping the pot boiling," whilst the other spirits perform their tasks. But she is herself a most accomplished manifestant. All the direct writing messages are written by her, and, in addition, upon her devolves the task of teaching the other spirits how to talk through the trumpet.

It is well known now that the success of a physical seance depends greatly upon the spirit of joy which animates the sitters. Tense or depressed feelings always hinder good results; consequently, most physical mediums have attached to them some spirit or spirits, one of whose duties is to create and keep a bright, humorous mental atmosphere among the sitters. A more difficult task is hardly conceivable, especially among many enquirers into Spiritualism, whose minds are quite fixed on the solemn puritanical side where religion is concerned. "Iris" is one of the best and merriest of circle guides. Her wit is simple, clean and rich, often rising to a very high degree. The other day, when she informed us that she must "keep the pot boiling" whilst "Blue," one of the other spirit helpers, materialised a hand, whereupon someone banteringly asked, "Well, Iris, what's in the pot?" "Iris too (Irish stew)" came the quick response.

"Blue" is a mysterious personage who will not reveal, as is often the case with spirit guides, his identity. He claims to have been a sea captain and a member of the London Spiritualist Alliance, and to have known Sir Arthur Conan Doyle. One of the noisy elements of the circle, he entertains by cleverly rapping on the table with a small mallet that is supplied, in unison with the music of the piano and violin, played by members of the seance. His materialisations are truly wonderful. As a rule they are limited to the production of a finger or a hand, which, however, touch the sitters, nip them, permit them to examine the beautiful and natural way in which they are formed, even to the finger nails. No nervousness is shown by the hands. I have carefully held one, while I have stroked and pressed the back of it with my other hand, until, by and by, it has been carefully and slowly withdrawn from my grasp. Sometimes these organs show themselves by appearing over a large red electric lamp, which the spirits switch on and off as they wish.

Apparitions have sometimes been obtained, though rarely, but the passing of matter through matter seems to be a common occurrence. This is done in connection with the mallet used by "Blue," as it rattles away with lightning-like rapidity, now on the top of the table, and then underneath. The speed with which this transference of the instrument from one side of the table to the other takes place is indescribable. There is practically no pause, and could not be done by normal means.

It is a common thing for several phenomena to take place at the same time. A bell will ring loudly high in air, while others are being shaken under the table, the mallet meanwhile knocking out a rat-a-tat on the table-top.

An amusing incident happened the other day when "Iris" was busily writing a letter to the President of the Marylebone Spiritualist Association, who was present. I remarked to some of the sitters that "Blue" had not been able to transfer his rapping from the top surface to the under surface of the table with his wonted rapidity. Instantly

the mallet commenced a tattoo on the table, travelling with remarkable speed from one end of it to the other. In doing this it struck the pencil with which "Iris" was working. Immediately she was heard to good humouredly rebuke the careless "Blue," and then complain to the circle that he had refused to apologise. Everything was put right by Mr. Wakeford lending her another pencil, which she hoped "had a point."

"Iris" has promised to materialise her face one day, and warns the company that they will think her anything but beautiful. Her description of herself is quite amusing, with her reference to her large eyes, "big as saucers," and her full lips and nose. It is surprising how quickly she charms one with her merry, artless prattle, and so all unite in assuring her that she can never appear other than pleasing to them.

All the members of the circle love her, and she undoubtedly reciprocates the affection with a full heart. After all, she thinks she may not be so ugly as strange to them. "In that sense," says she, with a chuckle, "you all seem ugly to me!" It must be remembered that this circle is one with a purpose. It has not, by any means, reached the zenith of its powers. The acknowledged intention of the spirits working with it is to attain a stage of high evidential efficiency. Occasionally signs of this are obvious, as in the case of the young lady who received a direct writing message from her father in spirit, stating that her brother was with him. She did not know that her brother was dead, but later discovered that he had passed away.

As I pen these lines I have before me a remarkable evidence of direct writing by "Iris." She, with apparent earnestness, expressed the wish that she could write on some gentleman's cuff. All the gentlemen spontaneously agreed to let her do it, when it was discovered, much to "Iris's" amusement, that none of them wore cuffs! It was suggested that since she had aroused our expectations, she should satisfy them, and so I challenged her to write on my collar. To this she agreed, and during the singing of a hymn I sat well back in my chair, so as to make the test more severe, and held the hand of the lady on my right and on my left, firmly upon the table well in front of me. In a few moments I felt the pencil tapping firmly near my right shoulder, and then it mounted to my collar and commenced writing. By and by it rose to my mouth, and was quickly pushed between my teeth and rattled against them several times. Then it descended the left side of my collar and scribbled on it for some time. When it ceased "Iris" called out that she had succeeded, but that it took a "lot of power." "I have written 'Mr. Leaf' on one side," she said. When the light was turned on at the end of the seance it was found that she had spoken truly. On the other side of the collar was a good deal of pencil marking. I shall keep that collar in memory of a unique experience.

The culmination of the seance is in many respects the all-important part. It confirmed indisputably the existence of the supernatural, as it takes the form of levitation in the light, without contact.

Mr. Wakeford has, with considerable ingenuity, constructed an unusual form of cabinet. He has neatly cut out the centre of the big mahogany dining-room table, and to the under edge of the circular cut he has attached a thick felt bag which descends to the floor. In this way he has overcome the objections so often levelled against the ordinary cabinet, usually made by hanging curtains in a corner of the room from the ceiling to the floor. The psychic force is carefully stored up in the bag-cabinet, and from the end of one seance to the end of the next the lid is firmly fixed in the table and not moved. It is this lid which is levitated at the end of the seance. To watch it jumping up and down like a live thing, with no one near, is very curious and convincing. Inside the bag is placed a large hand-bell weighing 1lb. 9ozs. This is often clearly rung by the invisible forces.

Mr. Wakeford and his family, most of whom are members of the circle, tell many stories, showing how deep the interest of the band of spirits is in their welfare, and the remarkable powers the unseen are capable of exerting. The following I select merely as a further testimony to the exquisite humour of "Iris," and the air of innocent fun which pervades the sittings.

Mr. Wakeford accidentally broke one of his teeth before a seance. During the next sitting "Iris" informed him that she did not care to see his mouth thus disfigured, and requested him to have the tooth replaced. He promised her that he would do so, but owing to pressure of business forgot to keep his word. The upshot was that at a subsequent sitting "Iris" said that since he had failed to apply to a dentist for a tooth, she would get him one herself. "Daddy" is the nickname "Iris" gives to Mr. Wakeford. "Open your mouth, daddy, so that I can take an impression of the broken tooth," she said, promising him that in due course the tooth would be ready and presented to him. A week or two later she informed him that the tooth was ready, and that she had placed it on the table before him, but that he was not to feel for it until the light was turned on after the seance. "It is a nice, white one," she said, "and it took a lot of trouble to get."

When the light was put on, to the amusement of all, there lay upon the table, directly in front of Mr. Wakeford, a white tooth out of a comb! It was discovered that it had been extracted from a comb belonging to Mr. Wakeford's son, lying in another room some distance away.

It is impossible not to marvel at the wonderful skill and patience exhibited by the spiritual powers connected with this remarkable seance, all for the purpose of proving that there is no death. The greatest appreciation, too, is felt for the members of the circle for their wholehearted consistency. Great has been their reward.

Rev. Frank Ballard at Hull.

SPEAKING recently at Hull this well-known lecturer said "there were at least 100,000 who were pledged to an adherence of what were called Spiritualistic principles, and they represented a definitely modern development. He admitted that the Bible was full of incidents that could only be explained on psychic lines. All investigations of this matter helped to save us from thinking too little of ourselves, and any movement which tended to increase our respect for ourselves was doing good and was on Christian lines."

Another reason he was glad to welcome this movement was that it was compelling Christian teachers to think more carefully of what they said in regard to the hereafter generally. If this movement did nothing else than compel intelligent Christian teachers to do more justice to the New Testament, it was doing good, because there was no subject about which the churches needed to think so carefully, sympathetically as well as practically as the great hereafter.

"He was not a Spiritist, and never would be, but he was more than anxious to do justice to those from whom in some respects he was obliged to differ. In some cases, and to a considerable extent, Spiritism was a real religion to those who had never known anything better. He would rather by far see them gathered together in a Spiritist meeting than he would have them remain in animal, low-grade contentment. It was very difficult to give a definite statement concerning what Spiritism meant religiously. In the first place Spiritism did not do anything like justice to the great one foundation of Christianity, namely, the person and work of Jesus Christ. Taking Spiritism at its best, he did think there was enough truth in it to guarantee a feeling that there would be personal continuity beyond the grave."

Mr. Ballard went on to "complain that out of the 600 hymns in the S.N.U. Hymn Book in none of them was there the name of Jesus Christ." We should not be surprised if the Mahomedans and Buddhists raised the same complaint, but we have learned that names too often obscure rather than divulge truth.

A BIT MIXED.—A stranger was being shown over a country church, and was interested in what he saw. Upon leaving, he said to the aged verger, a man approaching 80 years of age, but still fairly active, "Thank you for your trouble in pointing out these things, but I am not a Churchman. Now would you mind telling me what your office is?" "Well," replied the old man, "I could vicar used to call me the 'beetle.' Next man as comed called me the 'sextant.' But this High Churchman we've got now, he calls me the 'virgin'!"

The S.N.U. at Blackburn.

Spiritualists' Official and the Rev. C. H. Hulbert.

"A Grand Philosophy and Sane Religion."

IN connection with the Quarterly Council Meeting of the Spiritualists' National Union, a well-attended meeting was held in the New Prince's Theatre on a recent Sunday evening, when advantage was taken of the opportunity of replying to the critics of Sir A. Conan Doyle on the occasion of his recent visit to the town.

Mr. G. F. Berry, of Worcester, President of the Spiritualists' National Union, presided, and said the discussion on Spiritualism in these days was vastly different from what it was a few years ago. Their opponents had come to realise that instead of being something to joke about or throw mud at, it demanded treatment and criticism from different points of view. It was, perhaps, natural that when people came in contact with their movement for the first time, having in mind the criticisms of their opponents, they regarded it as something solely devoted to seances and the manifestation of curious psychic gifts. Their friends of the orthodox churches were rather anxious to confirm them in that point of view. During the whole history of modern Spiritualism, extending over 70 years or more, their efforts had been directed towards an essentially spiritual and religious outlook. As a result, their teaching had commanded general respect, and had built up in the minds of men and women a new conception of religion and a new relationship of human life and of the forces operating in this universe by the will of the Divine Ruler, who was Lord of All. He hoped no one would be misled by the discussions which were taking place all over the country regarding their phenomena. The psychic aspect was only the first step and a necessary introduction to a new idea, but their great aim was to turn people's attention to the philosophy of Spiritualism and to realise its religious outlook upon life. In the anger which was now being shown towards them, they had to take into consideration one important fact—that the orthodox church was shrinking and dying, with its forces fairly yell spent. Alongside that shrinkage they had Spiritualism growing and extending—a virile, strong, religious movement. They were compelling the orthodox churches to study their phenomena and their philosophy, and to build up in some of their own organisations movements very similar to their own. Indeed, the whole world outlook had been changed as the result of the teaching of their pioneers in the days gone by. This spiritual movement was growing not only in Great Britain and America, but also on the Continent, and great scientists were becoming adherents to it. The international aspect of their movement was one of importance. International conferences had already been held in this country, and in July next one of the most representative gatherings of Spiritualists ever held would take place in London. There was undoubtedly a new religious movement growing up in the world, which was linking up the different nationalities in one common form. (Applause.)

A CHALLENGE.

Mr. E. W. Oaten, Vice-President of the Spiritualists' National Union, said he had not the slightest objection to opposition, provided it was honest and truthful, but he made the reservation that no man had any right to pass an opinion upon any subject whatever until he first of all knew something about that subject. (Hear, hear.) Following the visit of Sir A. Conan Doyle to Blackburn, certain statements had been made from the pulpit and the platform to which he desired to refer. One criticism came from the Rev. C. H. Hulbert, at the Wesleyan Mission service in the Palace Theatre. As reported in "The Blackburn Times," Mr. Hulbert had said that one of the reasons he opposed Spiritualism was because of the possibility of mental damage, and he went on to say that in New York there was an asylum devoted to people who had lost their reason through playing with Spiritualism. As a public man he challenged Mr. Hulbert to produce the name and address of that asylum. (Hear, hear.) He was only a poor man, but he would give a guinea to the Blackburn Nurses' Home if Mr. Hulbert would verify that statement. In point of fact it was not

(Applause.) Some years ago the same statement was made in America—that Spiritualism was the prevalent cause of insanity. One gentleman took the matter up and communicated with all the asylums in the States, and he only found four inmates who had been Spiritualists, out of a population of well over 100 millions. This inquiry was made in 1879, when Spiritualism was about as strong in America as it was in England to-day. Incidentally, he found that there were in those American asylums at that time 1,700 clergymen and ministers. (Laughter.) He had before him the analytical statistics of the Board of Control of Lunacy in this country for 1919, and these bore out the contention that Spiritualism was not the prevalent cause of lunacy which Mr. Hulbert had tried to make out. Some years ago Dr. Forbes Winslow made the statement that there were 10,000 lunatics in British asylums who owed their position to Spiritualism. He was challenged to produce the evidence, and if the doctor was rather loose in his statement, he was at least a gentleman. He searched the records of asylums, taking six years to do it, and at the end of that time he retracted his assertion, and he (the speaker) had his written retraction in his office to-day. The doctor candidly admitted that he was mistaken and could find no confirmation of his statement. Mr. H. J. Osborn sent out a circular to every medical superintendent in 1920 to ascertain the number of patients whose condition was attributed to Spiritualism, and the answers he received corroborated the view he had just expressed. In not one single asylum is there anyone whose lunacy is attributed to Spiritualism. Their opponents tried to make capital out of the fact that Spiritualism had made tremendous strides since the war. That was not true. The movement had shown a steady growth for 30 years, and he did not think the progress made during the years 1914-22 was any greater than between 1904-12. They had no desire to make headway by leaps and bounds. Spiritualism did not appeal to men's emotions, and experience showed a slow, steady, regular growth similar to that which they were now experiencing. As surely as Spiritualism grew, insanity would die out. So long as Christians frightened men by dangling them over the pit of hell in order to melt coppers out of them for the collection plate—(laughter)—and so long as they tried to distract them with the bogey of the devil with the pitchfork in his hand "on the other side," so long would they drive people out of their minds. In England to-day there were more parsons in asylums than there were Spiritualists, the latest return showing an average of 26 Church of England clergy and 27 of other denominations entering asylums annually. He had been identified with the movement for over 30 years, and he only knew three Spiritualists who had lost their reason for different causes, and two were quite temporary. He said to Mr. Hulbert, "If you say that Spiritualism drives people insane, you are saying that which is not true." The sooner Mr. Hulbert found out that it was untrue, the better it would be for his position as a minister. (Hear, hear.) The Rev. Father Vaughan made a somewhat similar statement some time ago, and he (the speaker) wrote asking to be furnished with the names and addresses of twelve Spiritualists who had gone to the asylum. The rev. gentleman replied that no good purpose would be served by a discussion on this subject. He knew why Father Vaughan did not produce the evidence required—because he could not. (Applause.) Then the Rev. S. F. Magee, at a Church Conference, told the story of a woman's unusual behaviour as the result of Spiritualism, and said that Spiritualism was an awful thing. The first no information could be obtained as to the identity of the woman, but Sir A. Conan Doyle ferreted the matter out, and discovered that she had never been a Spiritualist in her life, that she had never read a book on the subject, and that she was a member of Mr. Magee's own church. (Laughter.) Mr. Hulbert claimed to be God's servant, and (the speaker) claimed to be God's servant with him. Religion bound men together, if it had any meaning at all. Religion had always united men, but theology had invariably divided them, and always would do so. Mr. Hulbert told them that Spiritualism was contrary to the Bible. That was so, but Spiritualism was also commended in the Bible—it blew both ways. A controversialist on any subject could find both sides in the Bible, because it was merely a history of the growth and development of ideals. In Deuteronomy there were texts which denounced Spiritu-

alism, but there were also texts which prohibited the eating of pork or hare, or the making of garments with mixed materials. The manufacture of cloth with wool and cotton was thus absolutely prohibited. He would like them to see some of the garments in Mr. Hulbert's wardrobe and ascertain whether they offended against this edict! When these rules were framed there was good reason for them, and they were not as insane as they looked. There was one sentence in the Bible which said, "Thou shalt not suffer a witch to live." Because of that little sentence appearing in the Bible, in one century in Europe alone, 3,000,000 were put to death by torture by Christian fanatics. Mr. Hulbert could not ask him to believe surely that God ever wrote that edict. He had a better opinion of God. No, this was written by priests for priestly purposes. After mentioning that he held 19 certificates for Scripture, Mr. Oaten said all the benefits which came to the ancient Hebrew people were from the prophets. The priests were the oppressors of the people. Two thousand years ago there came One to turn people from misrepresentation and to destroy the power of the priesthood. That One was Christ, who subsequently came back amongst His disciples at several of the seances of those early years.

Referring to the case of Thomas, who put his finger into the side of the materialised form of his Master, the speaker said that in his opinion, not only did that actually happen, but a similar thing had occurred in England within the last 20 years. In this case it was not Christ who appeared but his (the speaker's) grandfather, in materialised form, in broad daylight. He heard him speak, and took his hand, which was as firm and solid as that of an ordinary man. He also felt his lips, and distinguished him by the two teeth which he had when he passed away. What Jesus Christ granted to doubting Thomas, God had given to Oaten and scores of others. To-day they were getting back to the basic principles of Christianity. The practices of the Christian Church for the first two or three centuries after Christ's death were exactly those of the Spiritualist Church of to-day. Then came the Councils of Bishops, who, under the direction of Constantine—the most terrible fiend who ever occupied a throne—framed a creed, and the religious world had been a cockpit of strife ever since. To-day the Spiritualists were bringing the early Christian principles back to life again. (Applause.)

Mr. R. H. Yates, of Huddersfield, Secretary of the Spiritualists' National Union, declared that all the attempts of the clergy to delude the people would have no effect, because he knew that Spiritualism was true—he knew that his feet were planted on the eternal rock of truth. In his view the clergy were not so much alarmed at the growth of Spiritualism as they were at the decline of their own churches. If the churches had really got the truth, and were truly representative of God, and if the Church was the true medium through which God's message must be delivered, did they think God would allow that Church to depreciate at the rate it was doing, and to fall into decay and unbelief? God did not exist in churches. He existed in human hearts. The Kingdom of Heaven was within. That was the great inspiring gospel which Spiritualism had to offer. He was willing to fight out this question with anyone (Mr. Hulbert included) on the platform, and if a man had the courage of his convictions, let him share that platform. (Applause.)

Mr. Robert Owen, of Liverpool, representing the British Lyceum Union, declared that the religion of Spiritualism was to bring heaven down to earth, and enable people to experience it here and now.

Mrs. Alice Jamrach, of London, said the terrible things which had happened during the last few years had aroused people from the apathy concerning death and the great hereafter. As Spiritualists, they said that death did not end all. They had definite knowledge in support of this, and that their loved ones came back to them. As Spiritualists they had the grandest philosophy and the sanest religion it was possible to have. (Applause.)—"BLACKBURN TIMES."

I HAVE never worn the halter that superstition weaves. I never enthrone; never was patriotic. I am so free from priestcraft that at sixty I did not know the full meaning of "Lent."

FOUNDED NOVEMBER 15th, 1887.

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Cheques and Drafts should be crossed "— & Co.," and made payable
to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected Mss., nor to
return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, FEBRUARY 17th, 1922.

Who Are the Experts?

QUITE a number of our friends are just now experiencing heartbursts resulting from the hasty findings of our self-constituted judges, who, after a few weeks' dabbling with Spiritualism and the cursory and superficial reading of a very few books on the subject, have rushed into print with criticisms and attacks which presume their ability to pass judgment. There is no need whatever for alarm, far less for resentment. New phases of truth always have to fight their way through the jungle of misconception and preconception. The growth of Spiritualism has been steady for over seventy years. That growth has been based upon careful, patient and persistent investigation. The vast majority of Spiritualists have become such by reason of their PERSONAL research, and they are aware that conviction has only been obtained by patient struggle through an uncharted country in which one continually stumbles upon the unknown and unexpected. Psychic phenomena depend very much upon subtle and super-physical forces, the nature of which we are only beginning to compute. The two factors seem to be psychic substance and psychic faculty. The former, upon which the physical phenomena depend, seem to be drawn from the human elements composing the circle, moulded and stressed into some measure of tangibility. We earth-dwellers have not yet been able to draw off this substance from human beings, or give it form and dynamic energy. Yet someone does it! We are still ignorant of the process. We only see the results.

It is, of course, easy for Mr. Douglas to demand that Sir Oliver Lodge shall devise "a repeatable and reproducible experiment which will prove supernatural communication," but the question is far deeper than this. The science of chemistry has for instance to deal with physical elements which are more or less constant in action, though its higher branches bring us into contact with physiological problems where constancy is by no means as regular. In this matter of psychic phenomena we have to do with the subtle peculiarities of the human body and brain, and every surgeon, every medical man, knows that no two human bodies react to exactly the same degree to a given stimulus.

The doctor knows that many drugs act in different ways with different people, and the surgeon is aware that equal care with patients under anaesthetics and the knife do not produce equal results. Temperament, will power, etc., are elements which are beyond his ability to compute with exactness, and, generally speaking, these determine success or failure. Surely there is a wide difference in human endurance, a difference that cannot be explained in terms of muscular strength or blood pressure. And if this is so with the body generally, how much more true is it of that specialised portion of the body—the brain? It often requires three times as strong a dose to anaesthetise one person as another, and that this does not depend on physical strength is evidenced by the fact that it cannot generally be predetermined.

When a leading doctor at a medical gathering can voice the opinion that eighty per cent. of medical treatments are in the nature of an experiment, it is foolish and short-sighted to presume that "a repeatable experiment" shall

be devised when one is dealing with the subtlest of processes connected with the human body.

In the science of astronomy a similar thing occurs. Mr. Douglas might ask the Astronomer Royal to reproduce an eclipse of the sun, or a transit of Venus ere he believes in astronomy. We shall, of course, be told that at any of these things are predictable, but such statement implies the knowledge that they are so predictable, and that they had to be discovered.

We cannot produce a rainstorm at will. The farmer may see his crops scorched and wilted by heat—heat storm, but the elements are uninfluenced—and may wait and hope till his patience and temper are exhausted, and he may even go to church and pray for rain, but he has to wait till it comes before he can be satisfied. Yet there is a thing as rain. The fact is that when phenomena of the elements producing them are outside our control, it is folly to talk of reproducing experiments. The mere demand is an evidence of ignorance of the basic facts with which we are dealing. The Spiritualist is quite as sure of the actuality of psychical phenomena as is the man who is sure of the existence of rain, yet he may be just as unable to reproduce it at will.

In dealing with mental phenomena we are in a far better position. Hypnotic experiment has enabled us in some cases to stimulate psychic faculty. We are beginning to have some idea of the possession by humanity of certain hitherto unsuspected powers within us, but even then we have but scratched the surface of a vast field. Let it be further said that in this class of phenomena our very access induces complication, since we have to discriminate between the mental output of the hypnotist, the subject, and the extraneous personality (if there be one). The case study of such a work as Frederic Myers' "Human Personality" makes evident the gigantic nature of the analysis of such phenomena.

These considerations merely illustrate the huge nature of the problem, and imply the inability of a man, however great his capacity and equipment, to pronounce judgment upon the subject after a cursory and insufficient dabbling with phenomena of a totally different type to any previously dealt with. In the very nature of the case, an extended and varied series of experiments are essential before any conclusion can be properly come to.

Psychical phenomena are of many types, and one point which is often overlooked is that each phase corroborates the others. Clairvoyance and trance, levitation, materialisation, psychic photography, and direct voice, but a few of the many phases which produce evidence of the action of discarnate intelligences. Each phase is itself sufficient to occupy months of time in its research. Each, too, has about it the inherent weakness that it is variable and uncertain in its emergence. Yet these varied phenomena all testify to a common origin, e.g., discarnate spirits. That is the strength of our position. Half a dozen investigators may approach the subject each from one aspect, but all are led to the same conclusion. The man who is entitled to speak confidently in affirmation is the man who has had positive evidence along each of the lines. Negative evidence is of no value in itself. Sooner or later a man inevitably comes to the conclusion that discarnate spirits do at times communicate with us—in a word, he becomes a positive Spiritualist. He it is who has seen, handled, who has weighed and measured positive evidence at first hand. He knows, and all the quibbling of the quidnuncs is powerless to upset his findings.

What follows? This, inevitably. If the astronomer is the authority on astronomy, and the chemist on chemistry, then, of a surety, THE AUTHORITY ON SPIRITUALISM IS THE SPIRITUALIST, provided always that his conviction is based on first-hand experiment. High attainment in other departments of life may be an evidence of general ability, but gives no qualification to its owner to speak on subjects outside the realm of his experience. We think that too often the glamour of great attainments in other departments of life is loosely used to attach importance to opinions, and we have a conviction, based upon a long acquaintance with him, that the average man of ordinary intelligence is as good a judge of a question of fact as many who possess greater advantages in culture and education, for

"Facts are chiefs that winna ding."

CURRENT TOPICS.

Our Perambulating Knight.

siastic welcome. The "Edinburgh Evening News" said of his meeting in the classic city, "The huge audience seemed under a spell." "It was, in some ways the most remarkable meeting ever held in the town."

A Generous Gift.

A LADY who desires to be anonymous recently gave Sir Arthur £40 to aid the Cause, and her almoner has sent £10 to the S.N.U. and £10 to the L.S.A. The remaining £20 is to be devoted to the presentation of books—named by the generous donor—to various Free Libraries. This is the type of gratitude which we cordially commend. Much more work could be done to extend the Cause if only funds were available.

Society Balance Sheets.

WE are pleased to note the growing tendency of Societies great and small to publish their Annual Balance Sheets. A large portion of the income of every Society is derived from the general public in the form of contributions to collections and special donations, and the publication of a financial statement of income and expenditure helps to establish public confidence, and is a guarantee of sound administration. A well drawn and properly audited statement of accounts constitutes a powerful appeal for public support. Some 40 Societies have sent us their Balance Sheets for 1921, and without exception they show a satisfactory balance on the right side.

Our Solid Growth.

WE notice with pleasure, too, that the list of "unattached" Societies slowly but surely grows smaller. This is evidence of the desire for consolidation of our forces. In truth we are parts one of another, and the strength of the whole Movement depends upon mutual support. The only man we ever heard of who had complete independence was "Robinson Crusoe," and he didn't enjoy it a bit, and was glad to get a companion of any type. In view of the organised efforts which are being made to nullify the work of our Societies, there is need for a solid front, whilst the attitude of the law towards psychic phenomena is such that only as we convince the authorities of our power to protect ourselves shall we be left unhindered in our work.

Mediumship Must Not be an Exclusive Possession.

THE time is rapidly approaching when the antiquated laws which restrict the practice of psychic faculty must be amended in the light of modern knowledge. If we Spiritualists are not strong enough to secure this result on broad lines, there are other bodies who will move in the matter and secure for themselves special reservations and exemptions, and this to our disadvantage. History shows that the cleric cornered mediumship in the past, and he will endeavour to do it again. It is only as we stand together and in common equity demand our rights, that freedom will be secured to exercise our God-given faculties in proper and orderly manner for the benefit of humanity as a whole—free from the restrictions of creed or caste. Spiritualists number millions to-day. Let our people be true to the Societies, and the Societies rally to the common standard of the S.N.U.

Another Veteran Promoted.

MR. W. MILLARD, of Ashford, Middlesex, passed to the higher life on the eve of his 88th birthday. Our friend was one of the pioneers of the Movement, and he upheld the flag of Spiritualism in Reading, and other places, in which he was greatly assisted by his wife who survives him, she being a healing medium of no mean order, and clairvoyant. The sympathy of all will doubtless be extended to the widow.

Mystery of the Deep : The Man Who Told Him?

MANY years ago a Norwegian captain on the Labrador told me the following story :—

"One day the carpenter of his schooner, a man whom he had known for three voyages, and trusted thoroughly, was steering a course which the mate had given him. All at once the mate came and found the man steering four points out. When he upbraided him, he answered, 'He came and told me to.' 'Nobody did,' replied the mate. 'Go north-west.' Three times the experience was repeated, and at last the mate reported the matter to the skipper. 'Well, let us go on running in the direction he insists on taking for a while, and see if anything happens.' At the end of two hours they came upon a square-rigger with her decks just awash, and six men clinging to the rigging. As they came alongside the sinking vessel the carpenter pointed aghast to one of the rescued crew, and cried out, 'There's the man who came and told me the skipper said to change the course.'"—From "A Labrador Doctor," the Autobiography of WILFRED THOMASON GRENFELL, M.D. (Oxon), C.M.G. (Hodder and Stoughton).

PREACHING recently at the Wesleyan Church, Newton Abbott, the Rev. W. Brookhurst told his audience that those who believed in and practised Spiritualism took up a position incompatible with New Testament teaching; so we suppose that Moses and Elias did not materialise, or Thomas put his finger into the ear of Jesus. That Paul did not hear the voice of his crucified Lord. We presume that the conversation alleged is a mere myth. Oh, dear! how wearying it is when professional foresters cannot see wood for trees. Mr. Brookhurst tells us that Spiritualism ignores the Holy Ghost. The Holy Ghost is surely the Holy Spirit, and we declare that Spiritualists are the people who are in touch with it, whilst the Churches have habitually viewed it at the distance of 2,000 years.

Is it not an emphasis of the want of the Christ consciousness? Without that naught availeth. Hope only keep your faith. Without hope and faith all is indeed in jeopardy. Belief must ever run before achievement—the architect before the builder. No great thing was ever yet done in the face of utter and absolute incredulity. Sceptics there may be, but someone—the chief actor or another loving soul—must hold good possible. Strive—by word, by deed, by prayer—towards the objective you seek, and all shall be well.—From the Beyond through A. H. WALTERS.

It is indeed cause for congratulations and satisfaction that spirit—mortal and immortal—may harmonise in speech and communion. It is a privilege few enjoy, and that there are not more is because all but the few seek it not, either through ignorance, unbelief, or too deep concern in the affairs of their mortal lines. But all shall, must know sooner or later—here in the realm of spirit or there ere the flesh is cast—that life is everlasting, and that death does not sever the divine principle even for a moment. It but changes its condition and environment. Consciousness persists, and, oh, how sad and pitiful the lot of those who mourn lost and wasted opportunities of learning something of the great truth that Spiritualism teaches. It is an endeavour to open the eyes of such that we serve the Master. Through you, in good time—which means God's time—I and others shall propagate this beautiful fact—the fact of the life hereafter.—From the Beyond through A. H. WALTERS.

WILL Mrs. Amy Williams (Liverpool) kindly forward her address, as a letter awaits her at this office.

WE regret to hear that owing to an attack of angina pectoris Mr. G. L. Passant, of Wolverhampton, has been obliged to cancel all dates for the ensuing twelve months.

Hendon Spiritualist Fellowship Centre.

SINCE the inception of this local Centre in June last year, some little progress has been made in consolidating its working arrangements, and pending other permanent headquarters, the members' Thursday evening weekly meetings are being held regularly at the Hendon Town Hall, readily accessible either from Edgware-road or Golder's Green tube terminus by motor-bus. Competent speakers, both normal and inspirational, are rendering valuable services at these meetings and are much appreciated by members and their friends. Occasional informal seances are held under regulations to ensure reverent and orderly conduct of same, and at which table movements, rappings, and automatic writing, with encouraging messages, have resulted. Public lectures are held at intervals at the same place, thus giving increased facilities for open meetings.

The nucleus of a library and museum of items of interest to Spiritualists is in course of formation, a number of valuable and very acceptable presentations being received from time to time from various sources. Among the Spiritualist periodicals reserved for filing and binding are *The Two Worlds*, "Light," "International Psychic Gazette," "Occult Review," Melbourne "Harbinger of Light," South India "Kalpaka," besides others. A number of friends throughout the Empire and foreign countries are kindly undertaking to render services as "special correspondents," so as to keep the Centre informed on any matters of psychic interest likely to prove instructive to its members. Correspondence has been opened up in a variety of districts, in some instances at remote distances, resulting in mutual advantage.

Family seance groups are working satisfactorily, and their number being added to whenever opportunity offers, guidance or assistance rendered whenever desired. Through these channels fresh developments of the operations of the spirit, with attendant cultivation of psychic faculties, are resulting as probable accretion to our working forces. The value of careful systematic working in the privacy of the home circle can scarcely be overestimated, offering as it does the needful opportunities for the due and proper training and encouragement of mediumship under the most favourable conditions possible.—THOS. BLXTON, Hon. Secretary and Treasurer.

Eltham Spiritualist Church.

At the opening meeting on Sunday, Jan. 29th, the above church was crowded. Mr. Brownjohn gave an inspiring and elevating address, which caused many to begin to think for themselves. Mrs. Brownjohn's clairvoyance proved beyond any doubt the continuity of life and the maintained interest of the arisen ones, and many who came for the first time to a Spiritualist meeting went away with very changed views.

On Wednesday, Feb. 1st, the church was again crowded to hear Mrs. Neville, who gave an uplifting address and convincing clairvoyance. Miss Joan Mather gave an artistic rendering of a solo.

Mr. J. Lewis Wallis (late President of the Woolwich and Plumstead Spiritualist Church) is our President pro tem., and presided on each occasion. We are asking the help of the arisen ones, so that our church may be a blessing to humanity. Our wants are many and varied, and as of old, "There's a cry from Macedonia, come over and help us."

THE "Belfast Telegraph" brings a column article by W. Redfern Kelly in extension of Mr. Filson Young's "Saturday Review" article. Mr. Kelly's remarks are notable for an eclipse of his logical powers, and a tirade of innuendo and abuse of Sir A. Conan Doyle. The latter will have to visit Belfast; apparently he is a credulous mortal who "opens his mouth and shuts his eyes," whilst Mr. Filson Young is not a journalist on the prowl for sensational copy, but a very astute and "accomplished editor." We agree with one remark of Mr. Kelly's that there was "duplicity" at this unsatisfactory circle; but by his own admission Mr. Young was guilty of it, and we insist that a cheating sitter is quite as contemptible as a cheating medium.

Memorial Service to the Late Mr. J. W. Coles.

ON Sunday evening, Jan. 29th, at the Spiritualist Church, Cloth Hall, Colne, a memorial service to the late Mr. J. W. Coles was conducted by Mrs. Whittaker, of Accrington.

The chairman, in his opening remarks, spoke of the long association of our arisen brother with the Colne Spiritualist Church, of which he was one of the founders.

Mrs. Whittaker in her address alluded to the work of Mr. Coles for Spiritualism. For forty years the banner of our glorious religion had been kept flying in the Colne district by our arisen brother. Through good times and bad his quiet, genial personality had been a source of strength to our cause, and his pleasant, smiling face an inspiration to all he came in contact with.

Mr. Jas. Sellers, of Brierfield, and Mr. G. Wagner, of Burnley, were present to represent the North-East Lancashire Group of the Lancashire Area Council, and at the close Mr. Sellers spoke of the work of Mr. Coles on the Group Executive, and also of his connection with the Brierfield Spiritualist Church, of which he retired from the Presidency only at the end of last year.

Although 81 years of age, Mr. Coles maintained all his faculties up to the end, and literally passed away in harness, setting an example worthy of the emulation of all Spiritualists.—J. S.

Transition of Mrs. J. Murray, of Dundee.

SCOTTISH Spiritualists will learn with regret of the passing to the higher life of Mrs. Jas. Murray, of Greenlaw Place, Dundee, which took place on Feb. 1st, 1922.

For over twenty years Mrs. Murray was an active member of the Dundee Society of Spiritualists. Along with her husband, who is a past president of the Society, she worked strenuously for the cause in the early stages of the Society's development. Many Scottish and English workers retain pleasant memories of Mrs. Murray's hospitality. When her husband was corresponding secretary she entertained not a few of the movement's noted people. Scottish Spiritualists have long been accustomed to Mr. Murray's beaming countenance at the S. S. A. meetings, where he held office for many years.

While our best wishes go out to our sister upon her promotion to a fuller and higher life, may our sweet sympathies help sustain her husband and family.

The interment took place in Easter Cemetery, Dundee, on Saturday, February 4th, Mr. D. Urquhart, President of Dundee Society of Spiritualists, conducting services at the home and at the grave.—D. U.

The Late Mr. B. Westgarth, of Newcastle-on-Tyne.

WITH the passing to the higher life on January 20th, 1922, of Mr. Bartholomew Westgarth, in his 73rd year, in London, where he had resided since the passing on of his wife about two years ago, passed one of the pioneers of Spiritualism in North-Eastern England. Since the inception of the Heaton Society, until he left this district, he was actively identified with it, and was in office as Vice-President and President for a good number of years. He also formed the Lyceum in connection with the above Society 22 years ago, and was for many years its conductor. About 30 years ago he was in business as a butcher, but gave it up to become a herbalist and magnetic healer, in which he earned a great reputation for his successful treatment of the suffering.

It is, however, as a worker in the cause of Spiritualism that he will be best remembered, for he for many years, at great sacrifice of his time and energy, gave of his best to keep the flag flying in this district under most trying circumstances. He took a great interest in the Northern Counties Council, of which he was a past-President.

The Spiritualists of the North of England have lost a stalwart, who, for his honesty of purpose, straightforwardness, and fearlessness, will be sadly missed. To those who are left to carry on the work he so much loved, his example will live with him, and be an incentive to even higher things.

CORRESPONDENCE.

"MESSAGES BY MORSE CODE."

SIR,—For the encouragement of Miss Taylor and the home circle, I can state that I have seen and heard a man by the name of Richard Weaver when he last preached at Jarrow. Like men of his type, he could play upon the emotional part of the congregation by relating weird stories. Going to work one day with a fellow miner, he said, "I am going to death and glory, where are you going?" The man said he did not know, when he told the man he was going to death and damnation. I wonder if he can remember the instance, for the poor fellow was killed that day by a fall of stone.

WILLIAM KIRTON.

"THE PASSING OF MATTER THROUGH MATTER."

SIR,—Though, presumably, the article by J. H. Haigh, "The Passing of Matter Through Matter," is understandable to even a minor mathematician, still, to myself, and probably the same applies to almost all of your readers, it is not understandable in its completeness. However, I did my best, but as far as I could gather, while it presumably allows theoretically (with the aid of one or more assumed premises) for the passage of matter of one sphere through the matter of another sphere, it does not explain even theoretically the passage of matter through matter, each of the same sphere, as, for instance, Wallace's rule through curtains, Crooke's library bell from an outside room to another room when the door was shut, and so on in many instances. If I might hazard a suggestion, it is this; that where we do not know, we should leave it at that until we do (shortly, don't theorise), for if the seventh principle of S.N.U. Spiritualism is true ("Eternal progression for every human soul") there is plenty of time in eternity to acquire knowledge without indulging in guessing. Incidentally, whilst friend Haigh's mathematical conclusions were, presumably, all right mathematically, in one or more instances he indulged in short cuts, for instance, "when triangle ABC is equilateral." No doubt it is equilateral, but it has to be worked out in reasoning. It does not necessarily follow from that which precedes: there is a hiatus.

W. GREGORY.

SPIRITUALISM FOR SPIRITUALISTS.

SIR,—Some years ago, when some of us were even younger than we are now, the danger seemed to be obviously lack of organisation, and that formed our text several times. Organisation would now appear to be on the way, even if it cannot be said to have really arrived. The need is recognised, and some efforts are made to inaugurate and to perfect organisation on a systematic and businesslike basis. It will take time, and there is need for tact, patience and consideration. To-day there appears to be looming ahead another danger. Not perhaps to some so obvious a danger. Probably it is a more insidious peril, and fraught with still further dire results to our movement. There is a tendency for such breadth that some may even lose their depth. Breadth, by all means, but not at the expense of depth. Accompany your friend on his way if you wish, but you are unwise if in the doing you get landed into bog and quagmire. It is possible to be an admirer of a lion or tiger—at a safe distance. Their colouring may be charming, and their attitude not without a certain dignity. But it is safer to admire at a distance, at least some think so. We may admire certain aspects associated with the orthodox, but to absorb or to become absorbed therewith is another proposition. Go with a man as far as you consistently can, but the Spiritualist cannot and must not sacrifice principle on the altar of policy. Remember, when all is considered, we have far more to offer to our orthodox friends than they can possibly offer to us. They, not ourselves, are likely to be the gainers by any compromise. Some again there we find who appear to think another name is preferable to the plain and unmistakable title of Spiritualist. But as a matter of truth and honesty, is there in all the world a finer title than "A Spiritualist"? And it is perfectly certain that a Spiritualist who knows his Spiritualism will value it and the truths which that description embodies and be satisfied therewith.

JOHN G. WOOD.

BROTHERLY DISCUSSION.

SIR,—Yesterday I read, and replied to, a very interesting fable by "Lucius," in which he tried to convince us that we should exclude from consideration any matter on which there is controversy, mentioning Re-incarnation, Vegetarianism, Prohibition especially. To-day I have read a letter in THE TWO WORLDS in which, in speaking of one of his brethren, a contributor says, "His statements are a tissue of lies throughout," and I passed on sad, to the reading of an article on vegetarianism, entitled "Spiritualism versus Flesh Eating." It was rather extreme in statement, but though I am a flesh eater, I did not wish to "set my dog on it," even though the writer did say that if I were "kindly, humanitarian, spiritually disposed," I would "eschew the produce" of the slaughter-house.

May I very respectfully suggest that if we are to discuss only matters on which there is not controversy, there will be nothing left to discuss—not even the weather; and that surely the better way is for those who cannot express their views without unbrotherliness, to hold their peace, and let those who love the brethren do the discussing. It is impossible to avoid the conclusion that those who wish their brethren to be muzzled are afraid lest their own notions should not prevail. Let them place truth above self-interest and they will forthwith urge the editor continue to keep his columns open for the discussion of every subject that is of vital importance to the true Spiritualist, every one of whom would gladly lay down his life, if need be, to make earth a "Summerland."

R. H. GREAVES.

THE JEWS AND SPIRITUALISM.

SIR,—Mr. May's letter in your issue of the 3rd inst. is very interesting. Having acquainted myself with the real beliefs of many hundreds of Jewish people, particularly in East London, I can safely say that his suggestion, if carried out, would produce remarkable results, and would draw hundreds of Jews to a Jewish Spiritualist Synagogue, and the day must eventually come when that will be so.

I am sufficiently satisfied that should the Jewish Spiritualists possess a Synagogue of their own, the many, many Jews who will turn to this cause, will know they will derive a truer and better conception of their Judaic belief, and the Spiritualistic teachings will help to bind them more spiritually to their wonderful faith.

I realise, with my brothers of the above Society, the difficulties to be overcome, as I know only too well that the Jewish authorities are evading dealing with this very important question, and in fact, ignoring it entirely. This at the present moment would provoke the good intentions of a wealthy Jewish Spiritualist, although giving anonymously would save him from Jewry rebuke. I would assure the good donor that the hundreds of Jews in London who are interested in Spiritualism await for this something tangible, so that they may have a leader to carry them through.

The Jew when earnest in any subject he devotes his time to is a very staunch worker, so that it becomes obvious to any mind when a Jewish Synagogue came to be, the earnest Jewish Spiritualist will work, and thereby lay the foundation of the greatest thing a Jew has ever done at any time.

HENRY SANDERS.

Hon. Sec., Jewish Spiritualist Society.

75, Mark-lane, London, E.C.3.

I SHOULD consider myself weak indeed could I not tolerate in patience every other man's intolerance.

In the "Psychic Gazette" for February, the editor prints a number of letters concerning the issues raised by his former article on "A New Sort of Spiritualism." The case is stated pro and con by various contributors. In his editorial page Mr. Lewis returns to the attack on the attempt which is being made to turn the tide of Spiritualistic sympathy into a prop to bolster up questionable elements within the church. Frankly we believe Spiritualists to be too astute to be misled into mistaking medieval superstitions for spiritual truths, but there is little doubt that vested interest will attempt as it has done before to turn the waters of Spiritualism into the time-worn and leaky vessels of theology, and "a word to the wise is sufficient."

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post, on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted. In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a propaganda meeting at Milton Hall, Eccles, on Saturday, Feb. 4th, a good staff of healers being present and a fair audience. The healers were introduced by the President, Mrs. Glasky, who, in a few choice remarks, gave a brief outline of the good work the healers are doing by this propaganda work. At 7-30 the healers got to work, and were kept busy for a good hour and a half. 24 patients were treated, and many of them testified to the great benefits they have obtained by the powers of the spirit healing. No doubt we should have had a larger audience if the weather had been more favourable. However, it was a very satisfactory meeting both spiritually and financially.

LONDON COLLEGE OF MEDIUMS.

THE annual general meeting was held at 30a, Baker-st., W., on Friday, Feb. 3rd, Mrs. M. Gordon presiding. There was a fairly good muster, considering the different drawbacks. Messrs. E. W. Oaten and G. T. Gwinn wrote regretting their inability to attend, and sending their best wishes. The President, in her address, emphasised the unique character of the college, as the only purely educational body in Spiritualism, and insisted on the high responsibility which this placed on each member. The various reports were satisfactory. Financially the position of the college was sound, and the secretary was able to report nearly 50 members on the books. The numbers might have been trebled but for the high standard required. The conferences had been successful, and the Diploma class had five members. Several recommendations were made to the new executive, which is composed of: President and Hon. Principal, Mrs. Mary Gordon; vice-president, Miss L. Sander, Messrs. R. McLellan and W. T. North; treasurer, Mrs. H. Davidson; education secretary, Mr. A. T. Connor; executive council, Messdames Beaumont-Sigall, Sutton, Lawrence and Rhodes.

LONDON: CAMBERWELL.

THE thirty-fifth anniversary services were held at the Church of the Spirit, Windsor-road, on Sunday, Jan. 15th. Owing to the inclemency of the weather the audiences were not up to the usual standard. At the morning service Mrs. A. de Beaurepaire very graciously lent herself to the "Guides of the Church," who comforted and advised the members. In the evening Mr. D. J. Davis, J.P., gave an excellent address and exhorted the members to do their best for the coming year.

Before closing the meeting Miss Smith (vice-president) presented Mrs. Thomson with a gold watch from the

members as an expression of appreciation for the splendid way in which she had acted as President.

On Monday evening, Jan. 16th, the annual business meeting was held, when the election of officers and committee took place. The treasurer presented the balance sheet, which showed the sum of £153.13s. 8d. to the credit of the church. At a special general meeting of members convened in November last it was decided to purchase the church as the present tenancy terminates in May, 1922, and on Monday three trustees were appointed. Mrs. Thomson and Mr. F. J. Ball were re-elected President and hon. secretary respectively.

LONDON: HAMPTON HILL.

THE Lyceum held their second annual winter social on Wednesday, Feb. 1st. The hall was decorated with evergreens and fairy lights. After the children had had tea, games were played and enjoyed. Some of the children took part in saying recitations. Mrs. Kirby and Mrs. Stockwell presented prizes. The children were then given oranges, sweets and bon-bons, which terminated a very enjoyable evening.

ROTHERHAM: PERCY ST.

WE had the Yorkshire District Council with us recently, and a fine spiritual feast has been served up. The truths of our philosophy were expounded from various viewpoints, giving to the enquirers the needful stimulus to further seek for the evidence of continuity of life, together with its attendant phenomena.

RIPLEY AND DISTRICT.

THE Riply, Codnor and District Spiritualist Society held a week-end mission at their assembly hall recently, when Miss Amy Fitzpatrick conducted all the meetings. The hall on Sunday evening was attended by over 500 people, many having to be turned away. Her addresses were good, and her psychic powers were most remarkable, and the descriptions were all recognised. A duet was rendered by Mr. A. Sharpe and Mrs. Geo. Sheldon in great style. Mr. T. Bailey, the President, presided.

SKIPTON.

THE above church held their anniversary on Sunday, Jan. 29th. The services were conducted by Mrs. Lomas, of Southport, and were much appreciated.

On Monday, Jan. 30th, a sale of work was held and was well patronised, and we are pleased to report a clear profit of £14. The committee wish to thank all workers.

NEWTON ABBOTT.

ON Sunday, Feb. 5th, Mrs. Grainger, of Exeter, gave a very thoughtful address on "The thinning of the veil between the material life and the spiritual life." She also gave clairvoyance to a large congregation. Several messages were given and acknowledged. The meeting was presided over by Mr. W. H. Satterford, who has been indisposed for several weeks.

MEETINGS HELD ON SUNDAY, FEB. 12th, 1922.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "The position of Christ in the Uni-

verse," also clairvoyance.

BIRMINGHAM, Balsall Heath. — Taylor Woodall, of Walsall, gave address and clairvoyance.

SALTLEY: Mrs. Brooks gave address and clairvoyance. Mr. Lunn presided.

BLACKWOOD. — Mr. Alexander Penarth, gave an address on "The difference between Spiritism and Spiritualism." Mrs. Alexander gave voyance.

BRISTOL, United. — Morning, circle led by Mr. Martin. Evening address by the President. Clairvoyance by Mrs. Hoskins. Mr. M. presided.

Dighton Hall: Addresses and clairvoyance by Mrs. L. Harvey, of London. Mr. Oaten presided.

Clifton: Excellent address followed by clairvoyance was given by Jones, of Cardiff.

CARDIFF, Queen-st. — Mr. G. H. gave two addresses, followed by clairvoyance. Mr. F. W. Northam and Mr. Perry presided.

DEVONPORT, Ker-st. — Mr. Bevan-Jones spoke on "The need of convincing the church of the truth of Spiritualism." Mr. H. Pearce, president, gave clairvoyance.

EXETER, Market Hall. — Mr. Wilkinson, of Halifax, discoursed "Spiritual truths" and "The nature and value of spiritual evidence," giving clairvoyance. Hall full.

HURST. — Mr. J. Bell, of Bedding spoke on "The soul's destiny," also gave clairvoyance.

LIVERPOOL, Dauby Hall. — Jessie Greenwood, J.P., delivered addresses, followed by clairvoyance. E. A. Keeling presided.

LONDON. — Brixton: Mrs. New gave an address and followed by clairvoyance.

Clapham: Address on "Sacrifice" by Mrs. M. Clempson. Mrs. Kings followed with clairvoyance.

E.L.S.A.: Mrs. Maunders addressed meeting on "Spiritualism: a common sense religion," and also gave clairvoyance.

Eltham: President, Mr. J. L. Wallis, gave address. Mr. Roberts presided.

Fulham: Morning, circle. Evening, Mr. Ella gave an address and answered questions.—PROS.: Sunday next, 7, Mr. E. ELLIOTT. Thursday, 23rd, at 8, Mrs. LEWIS.

Hounslow: Miss L. George gave an address followed by clairvoyance.

Lewisham: Morning, Mr. C. Evening, Dr. W. J. Vanstone gave address on "The law of spiritual unfoldment."

London Spiritual Mission: Morning, Mr. Ernest Meads spoke on "Aspects of the meaning of life." Evening, Miss Florence Morse gave trance address.

Manor Park: Morning, Mr. T. conducted the healing service. At noon, the Lyceum held their session. Evening, the Rev. J. Matthias gave an address and answered questions.

South London: Morning, conducted by Mrs. Still. Evening, Mary Gordon gave an address "Spiritualism a religion?"

LOUGHBOROUGH. — Mr. W. more, of Leicester, conducted services with addresses, and also clairvoyance.

MANCHESTER, Collyhurst. — Sunday, Feb. 5th, the naming of son of Mr. and Mrs. Coxan, of Longton. The ceremony was conducted by Mrs. Shearsmith.

PETERBOROUGH. — Addresses, clairvoyance by Mrs. E. Briggs. Chesterfield. Mr. F. W. Rickards sided.

PLYMOUTH, Morley-st. — Mr. Tarr, of Exeter, gave an address entitled "Spiritualism, the religion of the open mind." Miss Caddis gave excellent solo, entitled "The

city. Mr. Pearce, of Millbrook, gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Mrs. L. Harris. Address by Mr. T. Slee entitled "He shall lead us." Clairvoyance by Mr. John Dennis.

PORTSMOUTH, Temple. — Mrs. Jam. gave addresses and clairvoyance. Lake-rod: Mr. Lawrence, of Reading, gave addresses. Mrs. Haywood gave clairvoyance.

YORK, Spen-lane. — Mr. Beety filled the breach, giving addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 19TH, at 2-30, LYCEUM. At 6-30 & 8-15, MR. F. HEPWORTH. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. WORTHINGTON.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, FEB. 19TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8-10, MR. CHANDLEY. MONDAY, at 8, Mrs. SPENCER. WEDNESDAY, at 3 and 8, Mrs. HOLDEN.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.
FEB. 19.—Mrs. RUTH DARBY.
26.—Circle for Members Only.
MARCH 5.—Mr. E. W. OATEN, at the ARDWICK PICTURE THEATRE.
12.—Circle for Members only.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, FEB. 19TH, at 3, 6-30, 8, MR. R. MCCOMMON.
MONDAY, Mrs. WORTHINGTON.
WEDNESDAY, LOCALS.

Longsight Spiritualist Society,
HEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, FEB. 19TH, at 6-45, MR. W. J. GRINDLEY.
At 8-15, Mrs. CHAPPELL.
TUESDAY, at 8-15, Mrs. RICHARDS.
THURSDAY, at 8-15, Mrs. KNOTT.
SUNDAY, FEB. 26TH, Mrs. SPENCER.
Open Circle on Saturdays at 8.
Doors closed at 8-15.

oston Spiritualist Lyceum Church,
Co-OP. HALL, AMOS STREET.

SUNDAY, FEB. 19TH
MR. HART.
SUNDAY FEB. 26TH, MR. MEEK.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, FEB. 19TH, at 2-30, LYCEUM. At 6-30, LOCALS. At 8, Mrs. MORGAN. WEDNESDAY, at 3, Mrs. ELLIS. THURSDAY, at 8, Mrs. HOPE. SUNDAY, FEB. 26TH, Mrs. SHEARSMITH.

Fish Magnetic Healers' Association

above Association will hold an "AT HOME" WEDNESDAY, FEBRUARY 22ND, at 27 MANOR ST., ARDWICK GREEN, at 3 and 6-30. An interesting programme. All are invited. Come!

SOCIETY ADVERTISEMENTS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, FEB. 18TH, at 7-30, OPEN CIRCLE.
SUNDAY, FEB. 19TH, at 3, 6-30, 7-45, Mrs. BOOTH.
MONDAY, at 3, 7-45, Mrs. STAFFORD.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, MEMBERS' CIRCLE.

Middleton Spiritualist Society,
GILMOUR STREET.

SATURDAY, FEBRUARY 18TH, CHURCH ANNIVERSARY PARTY. Tea on tables at 4-30. Concert free. Adults 1s. 6d. Children 9d.
SUNDAY, FEB. 19TH, at 10-30, LYCEUM. At 3, 6, 7-45, Miss SANDIFORD.
MONDAY, at 3, 7-30, Miss BROMLEY.
WEDNESDAY, at 3 and 7-30, Mrs. MARCROFT.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, FEB. 19TH, at 11-15 and 7, MR. R. BRAILEY.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. S. W. ROE.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in every month at 3.

SUNDAY, FEB. 19TH,
Miss BARTLAM.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, FEB. 19TH, at 6-30, Miss MARY MILLS.
MONDAY, Miss MARY MILLS.
SUNDAY, FEB. 26TH, Miss M. MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, FEB. 19TH, at 7, MR. G. R. SYMONS.
SUNDAY, FEB. 26TH, Mrs. CANNOCK.
SUNDAY, MARCH 5TH, Mrs. A. JOHNSON.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, FEB. 19TH, at 11, MR. P. SCHOLEY.
At 6-30, MR. A. LAMSLEY.

East London Spiritualist Association.
No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, FEB. 19TH, at 7, Mrs. CLEMPSON.
FEB. 26TH, Mrs. BEAUMONT SIGALL.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND STRENE RD.

SUNDAY, FEB. 19TH, at 6-30, MR. G. TAYLER GWINN.
THURSDAY, SALE OF WORK & SOCIAL.
SUNDAY, FEB. 26TH, Mr. G. R. SYMONS.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 19TH, at 11-15, CIRCLE. At 3, LYCEUM. At 7, Mrs. CLEMENTS Address and Clairvoyance.
SUNDAY, FEB. 26TH, Mrs. MEILLOY.
All Circles as usual.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, FEB. 19TH, at 11, CIRCLE. At 3, LYCEUM. At 7, Miss V. BURTON. FRIDAY, at 8, Mrs. F. KINGSTONE.
SUNDAY, FEB. 26TH, Mr. LOVEGROVE.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, FEB. 19TH, at 11, MR. C. O. HADLEY.
At 6-30, Mr. T. W. ELLA.
SUNDAY, FEB. 26TH, Mr. LAWRENCE and Miss V. BURTON.
WEDNESDAYS at 7-30.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, FEB. 19TH, at 7, Mrs. C. O. HADLEY, Address and Clairvoyance.
WEDNESDAY, FEB. 22ND, at 8, Mr. G. TEMPLER TICKELL, Address.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, FEB. 19TH, at 7, MR. H. BOLTON.
MONDAY, at 8, CIRCLE.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, FEB. 19TH, at 11, SERVICE. At 6-30, MR. E. MEADS.
MONDAY, at 7-30, Mr. F. C. CHILDS.
WEDNESDAY, at 7-30, PUBLIC MEETING.

North Finchley,
ST. JOHN'S SPIRITUAL MISSION, WOODBERRY GROVE (opposite Tram Depot).

SUNDAY, FEB. 19TH, at 7, MR. H. W. ENGHOLM.
THURSDAY, Mrs. A. BODDINGTON, Address and Clairvoyance.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, FEB. 19TH, at 7, MR. G. PRIOR.

THURSDAY, at 3, Mrs. PODMORE.
FRIDAY, at 8, Mr. NORTH.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE GOING FROM MARYLAND POINT STATION.

SUNDAY, FEB. 19TH, at 6-30, Mrs. MAUNDER.

WEDNESDAY, FEB. 22ND, at 3, LADIES' MEETING.

THURSDAY, FEB. 23RD, at 8, PUBLIC MEETING.

SUNDAY, FEB. 26TH, at 6-30, Mrs. ORLOWSKI.

Forward movement at 11. Lyceum at 3.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: MISS M. M. HARRISON.

SERVICES HELD EVERY SUNDAY AT 2-30 P.M.

SUNDAY, Feb. 19th, at 3, Mr. GEO. VERNON, Jr. Subject: "Botany." Discussion invited. All welcome.**SUNDAY, FEB. 26th, SPECIAL OPEN SERVICES at 2-30 & 6-30. VOCAL & MUSICAL SHAKESPEAREAN SELECTIONS, etc., by the members. Evening Meeting will be taken by Miss E. PERRY (Speaker and Clairvoyant), of Belper, and Miss SMITH, of Manchester. Tea provided at nominal charge.**Preliminary announcement: **SUNDAY, MARCH 19th, at 3, SPECIAL CIRCLE. All invited. Silver collection.****THE BRITISH MAGNETIC HEALERS' ASSOCIATION,**

21, MANOR STREET, ARDWICK GREEN, MANCHESTER.

A GRAND CONCERT will be given by MRS. BURNETT'S PUPILS and Friends in the Church of Manchester Spiritualists, Maskell Street, Ardwick Green, on Saturday, February 18th, at 7-30 p.m.

Mrs. Burnett and Friends are kindly giving their services for the benefit of the above Institute. Silver Collection at Doors.

MUSIC. Song, Solo or Valse, **"Only In Memory."** If you can sing it, play it—If you can't play it, dance it.

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Miscellaneous Advertisements.
(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

MRS. ELLEN GREEN'S ENGAGEMENTS.—Feb. 26th, Dukinfield; March 5th, Blackburn; 12th, Glossop; 19th, Leek; 26th, Maskell-st., Manchester.—Address: 4, Derby-st., Moss Side, Manchester.**HYPNOTISM BY POST.** Instant relief of pain. Fee 2/6, refunded if no immediate benefit.—**MR. FRICKER, The Medical Baths, Scarborough.****LADIES.**—Avoid injurious pills. Don't waste money. Genuine expert advice by post, 1s. 6d.—**M. FRICKER, King-st. Medical Baths, Scarborough.****SPEAKERS OPEN DATES, Etc.****ARTHUR CLAYTON, the Young Blind Seer,** has engagements in all parts of Great Britain. Arrangements may be made to visit other Societies when in their respective districts. Secretaries may apply to **ARTHUR CLAYTON, 93, Bulwell-lane, Old Basford, Nottingham.****G. F. KNOTT** wishes to inform church and Lyceum secretaries that he is reluctantly compelled to cancel all platform engagements to continue his work as General Secretary of the B.S.L.U. Health reasons and medical advice necessitate this course to recover normal health.**MR. ROBERT DAVIES, Exponent and Demonstrator,** is now booking for 1923. Address, "Beech House," 83, Cleveland Rd., Crumpsall, Manchester.**WILLIAM WOOF, Speaker and Clairvoyant,** is open to accept a few dates for 1922—73, Gladstone-street, Bradford.**WILL** all Mediums forward on to the secretary their booked dates with the Coppull Society, if they have not cancelled the same.—**MR. B. MORGAN, 2, Bentham-st., Coppull.****WILL** those Mediums who have dates booked with the Hounslow Spiritualist Society for 1922 kindly inform **Mrs. C. LADLEY, 14, Bulstrode Avenue, Hounslow.****BIRTHS, MARRIAGES and TRANSITIONS.**

Ordinary intimations when printed under the above heading will be inserted at following: Six lines, 1s. 6d. Above this limit, 2d. per line. Payment must be sent with the intimations. Poetry not accepted.

TRANSITION.**KING.**—On January 30th, 1922, **Reginald Arthur** in his 14th year, dearly loved son of **Alfred M. and S. E. King**, and grandson of the late **Nathan Smith**, of Cozells-road, Birmingham.**THE BRITTEN MEMORIAL.**NOTICE IS HEREBY GIVEN THAT THE **ANNUAL GENERAL MEETING OF SUBSCRIBERS**

will be held in the

ONWARD BUILDINGS, 207, DEANSGATE, MANCHESTER,on **WEDNESDAY, MARCH 8th, at 2-30,** at which the attendance of all supporters is desired.

By Order of the Trustees,

A. W. ORR,
Hon. Sec.**Great Strides in Nerve Treatment.****BRITISH LABORATORY'S FINE ACHIEVEMENT.****DR. CASSELL'S TABLETS WIN THE PRAISE OF THE WORLD.**The last fifty years has witnessed great strides in the science of medicine, and the world is to be congratulated because admitted cures of most of the baneful diseases which have been the cause of continual public fear and anxiety have been discovered. And of all this splendid work for the sake of the health of humanity, none has been more welcome nor more successful than that which has culminated in the discovery of the great remedy, **Dr. Cassell's Tablets.** Disordered "nerves" are the bane of human life, but the positive evidence which is published daily in the columns of the Press clearly indicates that nervous ailments have been robbed of their terror by this wonderful medicine, which indeed deserves to rank with the great "cures" of the century.**Dr. Cassell's Tablets** have won their laurels in a world-wide test. There is no doubt at all that they can be relied upon to give relief and to establish perfect health in cases of overstrain, brain fag, sleeplessness, neurasthenia, neuritis, stomach troubles, indigestion, anaemia, kidney complaints, and children's weakness. They are produced in the finest laboratory of its kind in the British Empire; with the most modern and hygienic equipment, under thoroughly scientific supervision, by the **Veno Drug Co., Ltd., Manchester.** They are equally efficacious, whether used by young or old. They are a new and certain hope for every nerve sufferer who has not yet tried them. Sold at 3/- per box (1/3 the small size) by all chemists.**Palmsimply Simply Explained.** With numerous Diagrams. By **James Ward.** Price 10/-.**THE CHAMBER OF CONSOLATION AND THE HATOVE BENEDICTION.**

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"The Soul-Healing Psalter" (for a HEALTHY SOUL). Price 2/2, post free.

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MR. I. BROZEL, 77, Blenheim Crescent, Notting Hill, London W.11.**PUT AND TAKE FREE.**To all customers of our **Haircutters and Piano Tutors** we will send the famous "Put and Take" Spinning Game. Millions sold at 1s. each. Get yours now **FREE.****BRITISH SELF-HAIRCUTTER.**

You can cut and trim your own hair at home with ease without making a mess of the job. Over 10,000 customers are delighted with this money-saving British discovery. We have only a few left at the reduced price of 2/-, post free. Don't delay, send now.

PIANO VAMPING AND PLAYING BY EAR.Taught by post in **One Easy Lesson** our wonderful new system. Simple A.B.C. No previous knowledge required. Success in every case. Send 1/6 now. No further expense.**F. GABRIEL & CO., 78, Hackford Road, London, S.W.9. (Mention T.W.)****Where Are Our Heroic Dead?** Sir William Earnshaw Cooper, O.M. The Church's opportunity. Eminent fitted to circulate among Christian inquirers. 24d., post free.